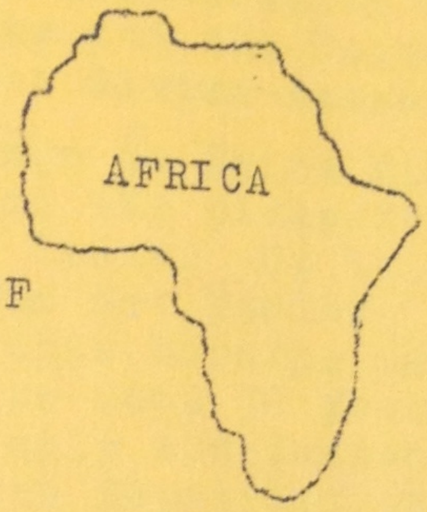
THE BLACKMAN

THE OFFICIAL ORGAN OF THE AFRICAN NATIONALIST UNION
THE AUTHENTIC VOICE OF GARVEYISM IN JAMAICA

SPECIAL ISSUE
DEDICATED TO
THE MEMORY OF



MARCUS
MOSIAH
GARVEY

" THE UNCLE TOM NIGGER HAS GOT TO GO, AND HIS PLACE MUST BE TAKEN BY THE NEW LEADER OF THE NEGRO RACE. THAT MAN WILL NOT BE A WHITE MAN WITH A BLACK HEART, NOR A BLACK MAN WITH A WHITE HEART, BUT A BLACK MAN WITH A BLACK HEART."
.....MARCUS GARVEY 1920

" WAKE UP ETHIOPIA! WAKE UP AFRICA! LET US WORK TOWARDS THE ONE GLORIOUS END OF A FREE, REDEEMED AND MIGHTY NATION. LET AFRICA BE A BRIGHT STAR AMONG THE CONSTELLATION OF NATIONS."
.....MARCUS GARVEY 1922

A RACE WITHOUT AUTHORITY AND POWER IS A RACE WITHOUT RESPECT
.... Marcus Garvey

REMEMBER YOUR COLOUR AND CLEAVE TO THE BLACK.... Paul Bogle

PRICE 10 cents . AUGUST, 1972 Volume 4 No. 1

MWALIMU MARCUS GARVEY SPEAKS:

This issue of the Blackman, the first to appear for a long time, celebrates the anniversary of the birth of the prophet and teacher, Marcus Mosiah Garvey, in St. Ann's Bay, Jamaica on the 17th August, 1887. Throughout his life Marcus Garvey worked unceasingly for Repatriation and the building of a great Black Nation in Africa. This issue is devoted naturally to the subject of Repatriation. We of the African Nationalist Union are proud to have associated ourselves with the Ethiopian World Federation and the Universal Negro Improvement Association in order to further the great work of Repatriation. The Joint Committee on Repatriation has been formed to coordinate the activities of African organisations. The programme calls for the collection of 100,000 signatures from Jamaican Africans in all parishes to support petitions for Repatriation to be presented to the Organisation of African Unity and the United Nations. I ask all Black people who support our divine cause to give in their signatures.

The challenge to Prime Minister Manley by the Joint Committee, which I had the pleasure of reading over J.B.C. radio, is contained in this issue. Up to the time of publication, we have had no reply from Mr. Manley. If he continues to keep his pregnant silence on this burning issue, which has troubled the minds of Jamaicans for some 50 years since my late father began his great work, the only conclusion we can make is that Mr. Manley is afraid to deal with Repatriation. Can we afford a Prime Minister who evades major controversial issues? Once again I challenge Michael Manley to break his silence on the issue of Repatriation.

Finally, thanks are due to Al Hajj Mustafa Hashim of Philadelphia, U.S.A., whose work on African Repatriation has been of assistance to us in the preparation of this issue of the Blackman.

VOICE OF THE PROPHETS

We need some African power, some great center of the race where our physical, pecuniary, and intellectual strength may be collected.....Edward Blyden.

Africa for the African race and Black men to rule them.
.....Martin Delany.

All of us may not live to see the higher accomplishment of an African Empire—so strong and powerful, as to compel the respect of mankind, but we in our life-time can so work and act as to make the dream a possibility within another generation.
.....Marcus Garvey.

All peoples of African descent whether they live in north or south America, the Caribbean, or in any other part of the world, are Africans and belong to the African nation.....
Kwame Nkrumah.

For us ideological training is absolutely imperative. It is above all for us the essential implement enabling us to creat;, in Guinea, the African society, the new African Man, an artisan conscious of possessing a culture, the crucible of united Africa and an original contribution to universal culture.....
Sekou Toure.

THE CASE FOR REPATRIATION

by Marcus Garvey Jnr.

At first sight the arguments in favour of the repatriation of Jamaican Africans to the continent of their fathers, Africa, are so compelling that it would not appear necessary to restate them at this time. But the spurious counter arguments that have been regularly advanced by the motley array of dishonest opponents of the doctrine of repatriation need to be dealt with decisively once and for all. Two factors have favoured the anti-repatriation misleaders -

(1) the general ignorance of the mass of the people on matters of race , nationality and colour and,

(2) the natural and selfish desire of the minority racial groups who control the economy and public life of the island to have a pool of exploited black labour to do their dirty work. Quite frankly the opposition of many people to repatriation is not based on any deep love for the blacks or an overwhelming desire to have them living in close proximity to them, but on the simple fear that a large scale exodus might leave them without their maidservants, gardenerers, chauffeurs, and tradesmen.

Jamaicans have always been preoccuppied with colour as a means of distinguishing between different peoples. But of course colour is only one of the means of distinguishing racial types. Hair, facial features, and body structure are also relevant. Thus racial type cannot be differentiated on the basis of colour only. Many Indians are darker in colour than Africans but they are two completely different races. What is certain is that the terms Indian, African, European, Chinese conjure up immediately quite distinct peoples with special and well recognised physical characteristics. So that race is best distinguished by referring to place of historical origin. As for nationality this can be changed at any time. The person who is a Jamaican today may be an American, a Canadian, or a Nigerian tomorrow. Nationality simply depends on the momentary political power to which one owes allegiance due to the accident of birth, residence or both. It is clear, if we think about it that the overwhelming majority of the people living in this island are Black in colour, African by race, and Jamaican by nationality. Let us, even if we are illiterate, remember the very elementary distinction between race and nationality. The fact that the black man is born in Jamaica does not make him any less an African by race than the black man born in Africa. To put it bluntly: if a goat is born in a pig sty does that make it a pig? The answer is obvious.

The Africans were brought to Jamaica by force. They came in slaveships, packed like sardines. They were whipped onto the auction blocks, and whipped off to serve alien masters on the plantations. No African came to Jamaica of his own free will. None paid his fare across the Atlantic. Jamaica has been and remains the scene of our degradation and humiliation. Here we were made to bear the lash. Here we have had onerous day

UP YOU MIGHTY RACE!! MARCUS GARVEY.

labour exacted from us in the service of alien masters. In Africa our forefathers were free and proud; in Jamaica we have always been bondsmen, servitors and sufferers. Is it any wonder then that there is an emotional longing among many of our people for a return to the land of their fathers, the place of their primeval dignity?

The Africans in Jamaica have been forced to live in an alien and hostile culture. They were deprived of all meaningful contact with their history, and their languages were brutally suppressed during the period of chattel slavery. Requests to the Jamaican Government to institute the study of African languages and history in schools have been rejected out of hand. Why should the African remain in a land where he is deprived of contact with his ancestral culture? Why should he be forced to assume a mongrel Jamaican identity in preference to his natural African identity? The fact is that the Africans of Jamaica, like the Africans elsewhere in the Western hemisphere, have far too long tried in vain to adapt to the customs, attitudes and nuances of an alien culture and life style. The effort has not been successful. The Africans in Jamaica have not become European niggers. They remain an African people - however, without their culture, without their languages, and out of touch with their history and heritage. Repatriation answers the call of many for a return to our ancestral culture - the music, art, languages, folk lore and communal ways of mother Africa.

The black people of Jamaica have always had to migrate because of the harsh economic conditions prevailing in the island. The search for a better life has led them to such places as Cuba, Panama, Costa Rica, Guatomala, Nicaragua and more recently to the United States, Britain and Canada. One by one the doors have been shut against us. It would be very unwise of us to wait until all the doors have been closed in our faces before we turn belatedly to Africa. Thousands of Europeans are flooding into Africa weekly lured by the enormous possibilities for self-improvement there. The immense mineral wealth and hydroelectric potential of our mother continent mean that there is almost limitless scope for the creation of an advanced industrial society such as the one that has developed in North America. In the early stages of the creation of such a society there must be need for numbers of unskilled and semi-skilled people to participate in the building of roads and railways, in the clearing of land, and in the development of an adequate supporting agriculture.

In Jamaica the commanding heights of the economy are firmly in the hands of the minority racial groups such as the Europeans, the Jews and the Chinese. In fact, the Africans, the masses of the people, are almost all wage slaves and do not participate to any significant degree in the pattern of ownership and property. The black man in Jamaica when he does participate at all in the economy does so on a small scale and at a low level. It is clear that as far as the broad masses of the country are concerned they cannot now, or in the forseeable future, play a significant role in the island's economic structure. Those who manage to gain employment receive subsistence wages in a very high price economy, while the remainder of

working age, in the region of 250,000, are unemployed or under-employed. For many thousands of these people, the opportunity to develop and improve themselves in their motherland of Africa would be a welcome alternative to the rigours of a wasting existence in a land of extremely limited resources.

Jamaica has a pyramidal social structure based on colour and race. At the top are the whites, immediately below them are the yellows, and then the browns, the blacks supply the broad base of the structure. Everything in Jamaica seems to rest on the broad backs of the blacks. Without their acquiescence, without their support, the whole rotten, wretched, edifice would come tumbling down.

A white man, John Pringle, born and educated in Jamaica, in a letter to the Sunday Gleaner, published on December 8, 1968, had this to say - 'we have black angriness in a black country, still economically and visually controlled by a wafer thin crust of white, near - white and brown bosses'. The preferment and elevation of light-complexioned people are attitudes of the local society that were absorbed during the period of chattel slavery, and then solidified during the post-slavery experience. It is not uncommon to hear some dumb Jamaican nigger exclaiming 'Nothing too black is any good'. We all know what Jamaicans mean when they talk about nice colour and good hair. That is why so many black women spend considerable sums of money on hair-straightening and skin bleaches. Imagine the many thousands of Jamaicans who are dissatisfied with the way Almighty God made them. These are the type of people who encourage their children to keep company with light - complexioned associates, and who fervently hope that the colour of their grandchildren, will be 'raised' by inter-marriage or inter-racial fornication. They cannot alter their colour and race in the present generation, but they do their best to set things right for succeeding generations. Could anyone blame a proud African for rejecting such a sick society? What an inordinate capacity for self-hate is revealed in the every-day attitudes of our people?

Socially black people count for very little in the Jamaica of today. High society in Jamaica is certainly not black. There may be a black Governor General in King's House but this gesture by Bustamante, approved and continued by Michael Manley, is an obvious attempt at window-dressing. In all of the real citadels of power and prestige the pale face is in complete command, a fact that is faithfully reflected in everyday social attitudes. It is obviously legimate for Africans to opt out of such a society in favour of life in the motherland of Africa among our own kith and kin.

Many Jamaicans appear to have an exaggerated opinion of the importance of their small island home. A not infrequent boast of some loud-mouthed politicians in Jamaica is that Jamaica will soon become the greatest little nation in the world. I think it is necessary to remind these simpletons that there are no such things as great little nations - just little nations. This has always been a truism; but is even moreso true in the age of the massive monoliths such as the U.S.A., the U.S.S.R. and China. The black man in Jamaica will always be a citizen

of a small, weak and insignificant country. A country that is in fact nothing more nor less than a pimply excrescence on the surface of the Caribbean sea. No possible combination of tiny Caribbean islands can be of any serious importance in world affair. On the other hand it is clear that a Union of African states could produce a super-state that by virtue of its physical size, large population and tremendous natural resources would be a potential great power to rank with the other giants in the world of tomorrow. The wise black man who wants to be part of something that is mighty, majestic and meaningful, will direct his steps homeward to Mother Africa. It is not too much to hope that one of the proudest claims in the world of the future will be - 'I am an African citizen'.

No argument in favour of the repatriation of Jamaican Africans can be complete without a consideration of the religious aspect of the matter. For many people in Jamaica, the well known Rastafari, His Imperial Majesty Haile Selassie I, is the Lord God of Hosts. These people are convinced that the coronation and reign of the Lion of Judah are fulfilments of scriptural prophecy and that their ultimate salvation depends on finding their own vine and fig tree in Ethiopia. It is not for me to pontificate on the tenets of the Rastafarian religion. That can be much better done by a true believer of the faith. However, one may consider from a basic and logical point of view one of the cornerstones of the faith. The Rastafarian realises that God, the life force of the universe is a spirit. But he says that this spirit can inhabit an human temple - man. In past ages, God has inhabited such human temples as the Buddha, Confucius, Jesus Christ and Mahomed. In this age and at this time God dwells within the human temple of the Emperor of Ethiopia. Is there anything fundamentally wrong with this argument? Or do we accept that God can inhabit a white, yellow or brown human temple, but not a black one? Whatever the conclusion, the fact remains that for many thousands of Jamaicans religious convictions demand that they find a permanent home in one country - Ethiopia. For such persons, repatriation is a must.

Two specious counter arguments are usually advanced to confute the proponents of Repatriation;first, that indigenous Africans do not want us in Africa; second, that it is impossible to find the money to finance the return of large numbers of overseas Africans to their motherland. We will deal with these arguments in turn.

The first argument can be easily rebutted from the report of the Back to Africa Mission sent by the late Norman Manley. The following excerpts are self-explanatory and clearly state the feeling of our brethren at home.

'The Mission found in all the territories a ready acceptance of the principle of 'repatriation of Africans living abroad, to the ancestral land", as it was enunciated by the delegates on the Mission.'

'An early call was paid on the Oba (or king) of Lagos at his place in the city, who declared that West Indians migrating to Nigeria would be welcomed not as immigrants but as people returning "to the land of their fathers".'

'In Ibadan, one of the early calls in the programme planned for the mission by the government of the region, was on the Chief Secretary and head of the Civil Service, Chief Adepo who pledged that the Civil Service would do all in its power "to promote the Back - to - Africa movement because the people of the West Indies were African".!

'A dinner was given by the Premier, Dr. Michael Okpara, who declared that Africans, wherever they were or lived, were welcome in a free Nigeria because "If other nations do not want them, Africa needs them and Nigeria is the home of black Africa. We have the lands they need".'

'In Accra,Ghana, we went to President Dr. Kwame Nkrumah at Flagstaff House, his residence. The Mission was received in the Cabinet room and Dr. Nkrumah said, "How shall I put it? Our meeting is historic. It has historic significance not only because we are blood relations but also because so many attempts were previously made and failed. Marcus Garvey tried but was prevented.-------- He expressed his agreement with the back-to-Africa movement and paid tribute to Marcus Garvey who had been his "inspiration".'

'President Tubman of Liberia, by whom the Mission was received in the presidential offices in Monrovia, reiterated that the policy was not changed. Liberia would welcome persons of African descent and of all skills "including agriculturalists of all fields and types". - The President said, that Liberia would be opened to all peoples of African descent whether they were Rastafarians or not.'

'The Mission's reasons for visiting Sierra Leone were given and Sir Milton said the principle of repatriation of West Indians whose ancestors had been forcibly removed from Africa was accepted. There was no question about the desirability of having them nor of the welcome they would receive, he said.'

'We were received by the Emperor in one of his palaces at Addis Ababa on Friday April 21. He welcomed the members of the Mission as "brothers of one blood and race". The purpose of the Mission was explained by Dr. Leslie. In his reply, the Emperor said that Ethiopia would always be open to people of African origin who lived in the West and who desired to return.'

Can we still doubt that Africans from Jamaica are welcome in the homeland?

The second argument can be overcome by a careful consideration of the case for reparations due to the African descendants of the slaves in Jamaica and elsewhere. If the Jews are entitled to reparations from Germany for the suffering of their people under the Nazi regime then surely huge reparations are due to the African people for their suffering during the period of slavery. Let the words of a European, F.George Kay - 'The Shameful Trade', indict his cc-racialists.-

'The purchase or capture of some 50,000,000 human beings month in and month out for a period of four centuries was

perhaps the greatest crime against humanity ever perpetrated by Christendom, not least because those responsible for the most part saw no moral evil in treating men,women and children as merchandise.

Beside this tireless enterprise, the Nazi cremation camps and slave labour regiments pale into a brief and minor aberration of a civilised people. What is worse is that the African slave trade emerged during the Renaissance of Europe, -----'.

The chief slave traders and slave masters were the Spanish, the Portuguese, the British and the French. Their cruelty, rapacity and monstrosity are illustrated in the following revealing extracts.

' Their lodging rooms below the deck..... Are sometimes more than five feet high and sometimes less; and this height is divided toward the middle for the slaves lie in two rows, one above the other, on each side of the ship, close to each other like books upon a shelf. I have known them so close that the shelf would not easily contain one more.

The pour CREATURES, thus cramped, are likewise in irons for the most part which makes it difficult for them to turn or move or attempt to rise or lie down without hurting themselves or each other. Every morning more instances than one are found of the living and the dead fastened together.'.....John Newton.

' The slaves are punished for major CRIMES by nailing them down on the ground with crooked sticks on every limb and then applying the fire by degrees from the feet and hands, burning them gradually up to the head, whereby their pains are extravagant; for Crimes of a lesser nature gelding (cutting off the balls) or chopping off half of the foot with an axe. Their punishments are suffered by them with great constancy.

.....They are whipped till they are raw; some put on their skins pepper and salt to make them smart, at other times their masters will drop melted wax on their skins and use several very exquisite torments.....

These punishments are sometimes merited by the Blacks who are a very perverse generation of people and though they may appear harsh, yet scarce are equal to some of their crimes and inferior to what punishment other European nations inflict on their slaves in the East Indies.'..... Sir Hans Sloane.

' The whip was not always an ordinary cane or woven cord, as the Code demanded. Sometimes it was replaced by the rigoise or thick thong of cow-hide, or by the lianes— local growths of reeds, supple and pliant like whalebone. The slaves received the whip with more certainty and regularity than they received their food. It was the incentive to work and the guardian of discipline. But there was no ingenuity that fear or a depraved imagination could devise which was not employed to break their spirit and satisfy the lusts and resentment of their owners and guardians—irons on the hands and feet, blocks of wood that the slaves had to drag behind them wherever they went, the tin-plate mask designed to prevent the slaves eating the sugar-cane, the iron collar. Whipping was interrupted in

order to pass a piece of hot wood on the buttocks of the victim; salt, pepper, citron, cinders, aloes, and hot ashes were poured on the bleeding wounds. Mutilations were common, limbs, ears, and sometimes the private parts, to deprive them of the pleasures which they could indulge in without expense. Their masters poured burning wax on their arms and hands and shoulders, emptied the boiling cane sugar over their heads, burned them alive, roasted them on slow fires, filled them with gunpowder and blew them up with a match; buried them up to the neck and smeared their heads with sugar that the flies might devour them; fastened them near to nests of ants or wasps; made them eat their excrement, drink their urine, and lick the saliva of other slaves. .....The torture of the collar was specially reserved for women who were suspected of abortion, and the collar never left their necks until they had produced a child. The blowing up of a slave had its own name—"to burn a little powder in the arse of a nigger": obviously this was no freak but a recognised practice.'.....C.L.R. James - Black Jacobins.

In order to compute the reparations due to the Africans of Jamaica from the U.K. government and the British people, we may start with the grant of $60,000,000 to the planters of the British Caribbean by the Imperial Government in 1834. Although the planters were recompensed for the loss of their slave property, the slaves were not compensated. If we take the slave population of Jamaica as being approximately half of that of the total for all the British islands, we conclude that the worth of the slaves of Jamaica at emancipation was about $30,000,000. If we set the average working life of a slave at 30 years, then from 1655 - 1834 = 179 years $\simeq$ 180 years, so that there were six working generations during the British period. The debt owing to the Africans at emancipation was $\$6 \times 30,000,000 = \$180 \times 10^6$. In order to compute the debt owing today, we can use the well known Compound interest formula-

$$A = P\left(1 + \frac{R}{100}\right)^T$$ and take the

Compound Interest at a reasonable 6%. Thus —

$$A = 180 \times 10^6 \left(1 + \frac{6}{100}\right)^{138}$$

$$= 18 \times 10^7 \times \left(1.06\right)^{138}$$

$$\simeq \$5.581 \times 10^{11}$$

$$= 558,100 \text{ Million Dollars.}$$

A truly colossal sum, more than adequate to finance the repatriation of the Africans of Jamaica, and even leave a bit over to help those who elect to remain in the island. It should be noted that the calculations take no account of the physical and

mental suffering of our ancestors during the period of enslavement. So that this figure for reparations, which covers only the period from 1655 to the present, could be considered conservative.

Repatriation can be adequately financed if the U.K. Government and people pay the reparations that are due to us. The British people were very much concerned at the suffering of the Jews at the hands of the Germans. But the Germans did not invite the Jews to live in Germany or even take them forcibly there. So we hope that the British people will be equally concerned to see that justice be done to the Africans of Jamaica in the case of our legitimate demand for reparations. The time has come for the matter of reparations to be taken up with the U.K. Government and, if necessary, 'perfidious Albion' and the other slave-trading European and Arab countries should be denounced in the United Nations. Let us not forget, that Liverpool, Bristol, Portsmouth and other British towns were built up out of the slave trade. In addition, the accumulated profits from slave trading gave Britain an early lead in the Industrial Revolution.

A number of arguments, emotional, social, cultural, economic, religious and geo-political for the repatriation of large numbers of the Africans of Jamaica have been advanced in this short paper. Naturally, the arguments could have been expanded, but it was not the intention to present a book or treatise on the inhumanity of man to man. It is my hope that the purpose of presenting a clear and logical argument for repatriation has been accomplished in this article.

The way is now open for those who believe in repatriation to agitate and propagandise unceasingly in support of their legitimate and just cause. The first positive step in the right direction will come when the Jamaican Government begins discussion with the British Government on this matter. It is appropriate to close with a quotation from the famous American protest leader, Fredrick Douglas:-

' If there is no struggle there is no progress. Those who profess to favour freedom and yet deprecate agitation are men who want crops without plowing up the ground. They want rain without thunder and lightning . This struggle may be a moral one; or it may be a physical one; or it may be both moral and physical, but there must be a struggle. Power concedes nothing without a demand.....'

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Editor's note:

The book 'The Shameful Trade' by F. George Kay is in the University of the West Indies Library, Mona. There is other literature there on the various aspects of slavery and the slave trade. The quotation from C.L.R. James, 'The Black Jacobins', is taken from page 12 of the second edition, revised, published by Vintage Books, a division of Random House, New York. This book is a classic, and should be read by every literate Black person. Copies are available at local book stores at a reasonable price. The quotations from John Newton and Sir Hans Sloane

were noted in a well-documented article on slavery appearing in 'Black News', a Black Nationalist publication, published at 10 Claver Place, Brooklyn N.Y. 11238, U.S.A. This article also contained reference to C.L.R. James' book. One wonders when beautiful Black literature like 'Black News' will be readily available in Jamaica.

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THE HOLY BIBLE ON REPATRIATION

" For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within and I will take away the stony heart out of your flesh, and will give you a heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes and ye shall keep my judgments, and do them.

And ye shall dwell in the land that I gave to your fathers and ye shall be my people, and I will be your God.

EZEKIEL 36: 24-30

" And (God) hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

ACTS 17:26

" Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged."

DEUTERONOMY 1:21

.....

Broadcast over J.B.C. Radio on Saturday 22nd July and Sunday 23rd July.

AFRICA CALLS US HOME

Since his victory in the elections Mr. Manley has said many things on many occasions — but not a single word about Repatriation. We wonder why? Despite the many calls for Re-patriation from African groups, the only move we have had from Mr. Manley is a Cultural Mission to Africa. Surely Mr. Manley must know that we want to go to the Culture; we do not want the Culture to come to us.

Both the past and present Governments have admitted

that Jamaica is suffering from population pressure. Otherwise they would not both have endorsed birth control programmes. Jamaica has limited resources, massive unemployment, a chronic housing shortage and more people than the society can adquately maintain. Jamaicans have always migrated in search of better opportunities. First, they went to Cuba, Panama and Costa Rica; then to America, England and Canada. One after another the doors have closed against them. Many Jamaicans abroad are thinking of returning to Jamaica since they no longer find a ready welcome in those countries. Mr. Manley has invited Jamaicans in the U.S.A., Canada and England to return home. Where is he going to put them?

Our solution to the population pressure is African Repatriation. Africa is underpopulated as a result of the depredations of the European and Arab slave-traders, and certainly needs its children in the Western Hemisphere at this time. We do not doubt our welcome in the motherland. The Report of the 1961 Mission, commissioned by Mr. Manley's father, made this clear.

The real problem to be solved in order to make Repatriation a reality is a financial one. Who is to pay for Repatriation? The obvious answer is that those who created the problem should help toward a solution. This means that the British Government and people should bear the cost of Repatriation. We all remember how keen the British were to see that Germany paid reparations to the Jews for their sufferings under the Hitler regime. Nothing that happened then can be compared to the brutalisation, degradation and humiliation of the African people during the period of slavery. It is conservatively estimated that at least 80,000,000 Africans were butchered in the 350 years of the trade. We feel that the British should show the same interest in righting the wrongs done by their ancestors as they have shown in ensuring that the Jews received reparations from the German people. We must not forget that Britain was able to finance her Industrial Revolution to great extent from the profits of the slave trade and plantation slavery. British ports such as Liverpool, Portsmouth and Southampton blossomed during that period. It is obvious that the British people today have benefited from the nefarious trade of the past. Our claim for reparations gives them a chance to return to the dispossessed Africans some of what their ancestors took. We are confident that the British Government and people have a conscience. We ask Prime Minister Manley to seek an interview with the Queen and remind her that Queen Victoria left unfinished business. Let him initiate discussion with the Queen's ministers in the U.K. on the whole question of repatriation and reparations. Queen Elizabeth is Queen of Jamaica and Mr. Manley as her First Minister here has the right of access to the Sovereign. He should use it. We are tired of deputations, missions and political gimmickry. For forty years the call for Repatriation has been sounded in Jamaica to no avail. The time for action is now. Mr. Manley has the opportunity to do a mighty work for both Jamaica and Africa. Let him grasp the opportunity and use it well.

It appears that if all the money spent on Birth Control Advertising had been spent on Repatriation, some 25,000

Jamaicans could have been sent to Africa. We reject Birth Control as a means of solving Jamaica's population problems. We say — Repatriation, YES; Birth Control, NO. We hope Mr. Manley hears and understands our message.

.....

O AFRICA AWAKEN

O Africa awaken!
The morning is at hand,
No more art thou forsaken
O bounteous Motherland.
From far thy sons and daughters
Are hast'ning back to thee,
Their cry rings o'er the waters
That Africa shall be free.

O bright and glorious country
From whence the sons of God,
Were called to foreign boundry
To bear the chast'ning rod.
Torn from thy blessed shelter,
We all have suffered loss,
Beneath the lash to welter,
And made to bear the cross.

CHORUS: O Africa awaken!
And hear thy children's cries,
O Africa awaken!
To God lift up thine eyes.

O land of tropic splender,
Of bright blue skies above,
To thee our best we tender,
O land of light and love.
Some day we'll know thy story,
We'll drink thy cup of mirth,
Revive thine ancient glory,
And bring the gods to earth.

AFRICAN NAMES FOR AFRICAN CHILDREN

BOYS' NAMES

NAME	PRONUNCITION	MEANING
BABAFEMI	BAH BAH FEH MEE	FATHER LOVES ME
BABATUNDE	BAH BAH TOON DAY	FATHER HAS RETURN (name for a child whose grandpa has died)
AKINYELE	AH KEEN YAY LAY	VALOR BECOMES THIS HOUSE
OLA	AW LAH	WEALTH, RICHES
ABIODUN	AH BEE O DOON	(born on a holiday
ADE	AH DAY	CROWN

GIRLS' NAMES

OLUBAYO	OH LOO BAH YO	THE HIGHEST JOY
NI YONU	NEE YO NOO	COMPASSIONATE TENDER
NILAJA	NEE LAH JAH	PEACEFUL, FRIENDLY
DARA	DAH RAH	BEAUTIFUL
IFETAYO	EE FEH TAYO	LOVE EXCELLS ALL

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